the lover '' observes a Sufi. exponent of
Lailiva Majnii, is confirmed
by the voice of tlie whole world ; to the
prayer of the lover, all mankind
cries *Amen* | The God-deficr has no foot-
hold in a God-in-dwelt world.
Hiranyakasyapa hits with his haughty
might, but reels and sinks
to the ground with the supernal rebound.
It is a law of the spiritual
world that blind fury is hurled headlong by
its own unbridled momentum.
Prahlada, the vision-seer, stands
^vindicated. Nor is the God-defier
annihilated—that would not be god-like.
Forceful egotism implies,
goes with, a developed intellect and a
vigorous will—themselves qualities
of no mean merit. Egotism excised, the
residuum is the Lord's.
Such is the divine process of conservation.
What erring mortals live
and do, the God of grace will within
Himself make pure.

{t Gajendra and Prahlada, then,
stand,,for the two main classes
of worshippers—both *Bhakias,* both
devotees ; he who is brought into
worship and he who is born into worship—
he who proves God's all-
aaving goodness and he who proclaims
God's all-sanctifying holiness—
the misguided straggler divinely recovered
and rehabilitated and tlie
unninching standard bearer divinely
habited and honoured. This
brief study of the two typical bhaktas
imprints on our souls the com-
manding'* conviction that God's eternal
design of salvation is all-inclu-
sive and that it is enjoined upon us to
subserve that design. The
great responsibility is reposed on each

soul to labour, through worship,
and service, to win the whole world for
God's Kingdom."

It will be seen from the above that the *Bhakti* school of
thought first inaugurated by the Rishis and later on developed
by the succeeding generations postulates a relation between
God and man which cannot be adequately expressed by words
representing human relations. It is closer than that of father
and son, sweeter than that of husband and wife. It is somethine" to be felt and not described.

CHAPTER XXI.
THE RISHIS' ENJOYMENT OF BLISS IN GOD.

From what has been stated in the foregoing chapters,
it is clear that the Rishis actually saw God with the inner vision of the soul as the bodily eye apprehends colour, as the bodily ear apprehends sound and enjoyed His deepest